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from the Old Testament

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HANDLIST OF MANUSCRIPTS
CONTAINING CHURCH SLAVONIC TRANSLATIONS
FROM THE OLD TESTAMENT

ROBERT MATHIESEN

INTRODUCTION

1. *Purpose.*

The translations which are covered by this handlist go together not by virtue of their provenance or any other characteristics of the texts themselves, but solely by virtue of certain extra-textual facts, viz. their canonicity as Scripture during the period covered; their translators' intention, in the first instance, to make parts of this Scripture available in Church Slavonic, or, in the second instance, to supplement or correct that earlier body of translations of Scripture; and their eventual common history as components of the complete Church Slavonic Bible compiled in manuscript for Archbishop Gennadius of Novgorod at the end of the fifteenth century, and subsequently revised and printed at Ostroh in 1580-1581 and at Moscow in 1663. The provenance of these translations ranges from the West Slavs through the South Slavs to the East Slavs, and from the ninth or tenth century through the fifteenth. Moreover, the extant texts of these translations have demonstrably been subject to revision at various points in their history. Consequently, this handlist is primarily for the textologist, although it may be of some use to the linguist or the literary scholar as well.

In the Church Slavonic literate culture of the Middle Ages translations greatly outweighed original compositions, whether in terms of sheer quantity of text, or in terms of frequency with which they were read, or in terms of impact on participants in that literate culture.¹ In any representative sample from the extant Church Slavonic manuscripts up to the end of the sixteenth century, the number of pages of translated texts

(1) Cf. MEŠČERSKIJ 1958b, 1960, 1964, 1978; DINEKOV 1978, and also the observations of LIXAČEV 1973, 15-23, on "literary transplantation."

will be overwhelmingly greater than the number of pages of original compositions. Moreover, the canonical prescriptions according to which texts were read and sung during parish worship or in the course of monastic life insured that each member of a parish or a monastic community would normally hear translated texts much more frequently than original compositions in Church Slavonic, even if his parish or monastic community was one in which original works in that language were composed, copied, or read. Indeed, this preponderance of translations over original compositions has left its imprint on the texts themselves. Although specialists have managed to find a number of translated texts which have been influenced by the diction of original compositions, cases where the influence has been in the other direction are much more common. Even the novice scholar, if he has a basic familiarity with the Church Slavonic translations of Biblical and liturgical texts, can find many traces of their influence in the diction of almost any original composition which he may happen to be examining.

For this reason a sober and impartial specialist in the literature of the Church Slavonic cultural community may well conclude that the most urgent need at present is not for more studies of original works of literature, or even for bigger and better editions of these original works, but rather for preliminary critical editions of the most important translations into Church Slavonic, which may serve until such time as full critical editions can be made available. Such preliminary editions have in fact been published for the translations of certain historical works, and also for the translations of a few of the shortest books of the Old Testament, but a truly enormous amount of work remains to be done.² (The Psalter and the New Testament, except for the Book of Revelation, have been somewhat better served by palaeographic editions of a number of early manuscripts.³).

(2) See the editions of Old Testament texts by EVSEEV, MIXAJLOV, TUNICKIJ and VAJS (listed in the bibliography), and cf. MEŠČERSKIJ 1973, 1976. For editions of historical works see MEŠČERSKIJ 1978, 68-93.

(3) See the editions cited by METZGER 1963, 73-96; 1977, 394-442; DOSTÁL 1965; HANNICK 1972; MEŠČERSKIJ 1978, 48-67.

The central position among all the translations into Church Slavonic is occupied by the translations of the various parts of the Bible. The Biblical texts hold this position not only because Church Slavonic literate culture assigned it to them as the very Word of God, but also because they were the primary source from which hymnographers and homileticists drew their language and their artistry, from which theologians took their premisses and their arguments, from which historians derived their conceptions of the origin, the stages and the purpose of all human activity, and so forth. It would seem, therefore, that the first of the preliminary critical editions of Church Slavonic translations ought to be editions of the various parts of the Bible.

Each translation of a part of the Bible into Church Slavonic has had its own history, which offers its own set of problems to a would-be editor. In the New Testament, the history of the translation of the Tetraevangelion seems largely to have paralleled that of the Apostolos, but to have differed sharply from that of the Book of Revelation; and in the Old Testament, the translation of the Psalter has had its own history, which followed a different course from that taken by the Octateuch and the Tetrabasilion or that taken by the Sixteen Prophets. The lectionaries of the New Testament (the Evangeliarion and the Epistolarion) and of the Old Testament (the Prophetologion or Paroimiaron) pose yet other problems. The present handlist has only these textological problems in view which are posed by the extant manuscripts of whole books of the Old Testament (with the exception of the Psalter).

Although these textological problems have been examined by a number of very competent scholars (as noted below), no definitive solution to any of them has yet been obtained, or can be obtained until all the textological evidence has been examined. Yet none of these scholars, not even the most thorough, managed to examine all extant manuscripts of the texts which he investigated, nor even to cite all manuscripts of those texts which had been described in print by the time of his research. Clearly, there is a real need for a handlist of manuscripts such as the present one.

This handlist, though it is more comprehensive than any list published so far, cannot be complete, for it has of necessity been compiled entirely from published secondary sources. Its compiler has had no opportunity

to see any of the manuscripts himself, nor even to work in any of the collections where the manuscripts are held; moreover, he resides in a country where Slavic philology only recently began to be cultivated to any great extent, and where the kinds of scholarly publications in which such manuscripts have been described are extremely rare, if held at all. Therefore he trusts that his colleagues will excuse its faults as they work to correct them.

2. Scope.

This handlist includes all manuscripts, written no later than 1600 A.D., which contain translations of entire books of the Old Testament, other than the Psalter, into Church Slavonic. Therefore it excludes the following classes of manuscripts.

A. Manuscripts of translations into vernacular Slavic languages (often with an admixture of Church Slavonic), e.g. Francisk Skaryna's translations from Latin into Belorussian (partly influenced by the earlier Church Slavonic text), and the anonymous translations from Hebrew into Belorussian (with the Aramaic passages translated into Church Slavonic) preserved in the Codex Vilnensis.⁴

B. Manuscripts of the Psalter. These manuscripts are so numerous, and so many of them are so old, that their inclusion would throw this handlist out of balance. They merit a separate inventory of their own.

C. Manuscripts containing liturgical readings (lections) from the Old Testament, e.g. the Prophetologion, and later also the liturgical Menaia and the Lenten and Festal Triodia, according to the Byzantine rite, and the Missal and Breviary according to the Roman rite. Each of these subclasses merits its own inventory, for the same reason as the Psalter.⁵

(4) For Skaryna's translations see VLADIMIROV 1888; EVSEEV 1912-15, II, 1361-65. For the translations in the Codex Vilnensis see DOBRJANSKIJ 1882, 441-47 [no. 262(10)]; EVSEEV 1902b; 1912-15, II, 1357-61; SOBOLEVSKIJ 1903, 399-400; PERETC 1908a, 1908b, 1915; ALTBAUER 1968.

(5) EVSEEV 1911, I, 440, reports that he had counted 3,352 cyrillic liturgical manuscripts (including Psalters) of the XI-XVII centuries which contain Old Testament lections. Lists of Prophetologia are given by EVSEEV 1897a, I, 31-34; 1905, pp. LIII-LIX; MIXAJLOV 1907; 1912, pp. LXXXIX-CX. Lists of glagolitic Breviaries and Missals

D. Manuscripts of the Great Menologia (*Velikie minei čet'i*), which Metropolitan Macarius of Moscow caused to be compiled in the sixteenth century. The precise identification of the Old Testament texts which they contain poses a special problem.⁶ (It appears that the Great Menologia contain at least the following books of the Old Testament (or large parts of them): Hosea [17.X], Joel [19.X], Obadiah [19.XI], Nahum [1.XII], Habakkuk [2.XII], Zephaniah [3.XII], Haggai [16.XII], Daniel [17.XII], Sirach [31.XII], Malachi [3.I], Micah [5.I], Jonah [21.I], Zechariah [8.II], Jeremiah, Lamentations, Baruch, the Epistle of Jeremiah [1.V], Job [6.V], Isaiah [9.V], IV Kings 1-13 [14.VI], Amos [15.VI], passages from the Pentateuch with commentary [20.VI], III Kings 17-IV Kings 13 [20.VII], Ezekiel [21.VII], Ecclesiastes [31.VII], I-II Maccabees [1.VIII], Micah [14.VIII], I-II Kings [20.VIII], the Psalter, the Prayer of Manasses [20.VIII]. In place of the Octateuch there are large excerpts from a Palaea [1,4.IX].)

E. Manuscripts of various historical compilations which treat Jewish history, e.g. the several kinds of chronographs and palaeae. Here, too, the precise identification of the Old Testament texts which they contain usually poses a special problem. There is, however, a small number of chronographs—including some of the most archaic kinds now extant—in which the texts drawn from different sources are more or less sharply demarcated, so that one can easily identify the entire Old Testament books which they contain; these few chronographs have been included in this handlist.

F. Manuscripts containing short excerpts from the Old Testament (and often from other sources as well), e.g. the Izbornik of 1076 which contains about one fourth of the Wisdom of Jesus the Son of Sirach, but only in the form of brief passages adduced without much care for their origi-

are given by VAJS 1910 and 1948, respectively, with careful notes on the Biblical texts in each manuscript; many of these texts have been published and studied by BERČIČ (1859, 1860, 1864, 1864-71), VAJS (1903-04, 1905a, 1905b, 1908, 1910a, 1910b, 1912, 1913, 1914, 1915), NAHTIGAL (1902) and MIXAJLOV (1904, 1905, 1908).

- (6) IOSIF 1892; ABRAMOVIČ 1905-10, II, 1-154[nos. 1317-1323]; PROTAS'EVA 1970-73, I, 170-208, pl.XIX[nos. 784-805].

nal order.⁷ To this class belongs the remarkable thirteenth-century Izbornik from the collection of F.A. Tolstoj, containing many excerpts from Church Slavonic translations (no longer extant in their entirety) of books of the Old Testament with commentary by Theodoret of Cyrillus.⁸

G. Manuscripts copied from some printed edition of the Church Slavonic Bible, usually from the first (Ostroh, 1580-1581) or the second (Moscow, 1663).⁹

H. Manuscripts written later than 1600 A.D. The sources from which this handlist has been drawn cite such late manuscripts only exceptionally, and most of the ones which they do cite fall also into one of the preceding seven classes of excluded manuscripts. The dozen or so manuscripts which have been excluded from this handlist solely because of their recent date all contain texts which are quite commonly found in earlier manuscripts.

After the exclusion of these eight classes of manuscripts there remain 141 manuscripts to be included in this handlist. Most of these manuscripts were written in the fifteenth or the sixteenth century, and most of them were written by East Slavs (or, at least, in an East Slavic variety of Church Slavonic). The following table may be of some interest. (Two manuscripts for which no date was found have been omitted from the table, and eight manuscripts for which dates in two centuries were found have been assigned to the earlier of the two.)

	South Slavic	East Slavic
XII century	0	3
XIII	0	1
XIV	1	6
XV	7	41
XVI	16	64

(7) Cf. SPERANSKIJ 1904.

(8) KALAJDOVIČ & STROEV 1825, 213[no. 1.6]; LAVROVSKIJ 1859, 17-24 [no. 2]; NIKOL'SKIJ 1892; 1896; PETROV 1894; SOBOLEVSKIJ 1906, pl.9; 1908, pl.4; GRANSTREM 1953, 28[no. Q.p.1.18]; KOVTUN 1963, 48-56, 398-99, 418-20; ŠELAMANOVA 1966, 201[no. 353].

(9) E.g., PORFIR'EV, VADKOVSKIJ & KRASNOSEL'CEV 1881-87, I, 3[no. 2(73)], 5-8[no. 5(331)]; TITOV 1888-1907, III, 1-2[no. 282]. Concerning the printed Church Slavonic Bibles see MATHIESEN 1979, 1980, 1981.

3. *Earlier Results.*

The first careful philological investigations of any of these manuscripts were published by A.X. Vostokov (1781-1864) in his catalogue of the collection in the Rumjancev Museum and by A.V. Gorskij (1812-1875) and K.I. Nevostruev (1815-1872) in the first two volumes of their catalogue of the Moscow Synodal Library. The work of these scholars laid the solid foundation on which all later scholarship has built. The collections which they described, and the other collections with which they are known to have worked systematically, include more than 45 of the manuscripts in this handlist, or about one third of all such manuscripts known today. As expected, most of these manuscripts are East Slavic in origin; only a very small fraction of the 24 South Slavic manuscripts in this handlist were in Russia at that time.

Gorskij and Nevostruev, relying in part on Vostokov's results, were able to demonstrate the presence of four historical strata in the total corpus of Church Slavonic Biblical translations, as found in East Slavic manuscripts. The first and oldest of these strata contains the Psalter, the New Testament (with the possible exception of Revelation), and probably also four of the Twelve Minor Prophets, viz. Zephaniah, Haggai, Zechariah and Malachi. We now know that the Old Testament Lectionary (the Paroimiarion) belongs to the same stratum. This stratum was laid down in the second half of the ninth century, when Constantine (Cyril) and Methodius made the first extensive Biblical translations into Old Church Slavonic. The second stratum is almost as old, containing the work of South Slavic translators (principally Bulgarians) from the late ninth century on. Here belong the Octateuch, the Tetrabasilion, the Sixteen Prophets (except for the four Minor Prophets mentioned above) with their accompanying commentary, and also Proverbs, the Wisdom of ben Sirach (i.e. Ecclesiasticus), Job with its commentary, the Song of Songs with its commentaries, and Ecclesiastes with its commentary. Gorskij and Nevostruev also attempted to isolate several narrower historical layers within this stratum, but this part of their investigation is less convincing.

Only the translations in these two strata are found in South Slavic manuscripts (leaving out of account a few very late South Slavic copies of East Slavic manuscripts). The work of later scholars (e.g. S.M. Kul'bakin, I.E. Evseev, A.V. Mixajlov, P.S. Kuznecov) has shown that at least

some of these translations occur in two clearly distinguishable redactions, one found in East Slavic manuscripts, the other in South Slavic manuscripts. Although only a few translations have been examined with this point in view, no counterexample has yet appeared; one may perhaps conjecture that most of the Old Testament translations from these two strata will be found in distinct South and East Slavic redactions. The translations in the third and fourth strata occur only in East Slavic manuscripts; as might be expected, they do not show the characteristic double redaction of the translations belonging to the first two strata. The third stratum contains only one translation, Esther, which (as Vostokov rightly supposed) was made from the Hebrew in Kievan Rus'. (One of Gorskiĭ and Nevostruev's few serious mistakes was their ascription of this translation to a later period, perhaps as late as the fifteenth century.) The fourth stratum contains translations from the Latin of a whole series of Old Testament books (and parts of books) made at Novgorod at the end of the fifteenth century. These translations were commissioned by Archbishop Gennadius of Novgorod expressly to supplement the whole corpus of translations from the three earlier strata, so as to produce a complete Church Slavonic text of the Bible. This fourth stratum includes I-II Chronicles, the Prayer of Manasses, I-III Esdras, Nehemiah, Tobit, Judith, the Wisdom of Solomon, I-II Maccabees, and parts of Esther, Jeremiah and Ezekiel (to supply extra passages and fill up gaps in the available copies of the earlier translations of these books). Several manuscripts contain only these Gennadian translations, and there are also four manuscripts of Archbishop Gennadius' complete Church Slavonic Bible, comprising translations from all four strata. Most subsequent scholarship attempted to explore minor questions raised by individual manuscripts in light of Vostokov's and Gorskiĭ and Nevostruev's conclusions. Such work, on the whole, is sufficiently chronicled by its inclusion in the bibliography and by the citations of it in the list of manuscripts. There are, however, two later scholars who deserve to be noticed somewhat more fully: I.E. Evseev (1868-1921) and A.V. Mixajlov (1859-1927). Evseev's work was remarkably comprehensive, ranging over a wide variety of problems connected with Church Slavonic (and Slavic) Old Testament texts, but coming back again and again to the Sixteen Prophets. His mono-

graphs on the Church Slavonic translations of Isaiah and Daniel broke new ground in several ways, not the least of which was the large number of manuscripts examined. In the case of Daniel, in particular, Evseev discovered a second Church Slavonic translation, extant in just two manuscripts, which he argued should be assigned to the first of the four strata, and was in fact the work of Methodius in the late ninth century. Evseev had a taste for speculation, and many of his results still await independent confirmation by other scholars, but even his wildest speculations merit serious consideration.

Mixajlov seems to have had a more sober temperament, and something of an active distaste for any but the most cautious speculation. He worked on the Octateuch, and principally on Genesis and Ruth. Whereas Evseev produced a series of articles and monographs opening wide vistas for further thought, Mixajlov preferred to produce thorough critical editions with virtually exhaustive sets of variant readings from all known manuscripts, which he describes at much greater length than Evseev. For the last decade or so of their lives these two enormously competent scholars, with their radically different temperaments and principles, were voluntarily yoked together in the Committee for the Scientific Edition of the Slavonic Bible (*Komissija po naučnomu izdaniju slavjanskoj Biblii*).¹⁰ This Committee, organized and to some extent dominated by Evseev, was founded in 1915 under the aegis of the Petrograd Theological Academy, and in 1918 left that institution for the sponsorship of the Academy of Sciences. It soon attracted the attention of all specialists working on the Church Slavonic Bible, most of whom actively cooperated with it in one way or another, and presently a program of editions took shape. The times, however, were not propitious: only one of the planned editions ever was published, and only its first part (TUNICKIJ 1918); and with Evseev's unexpected death the Committee, too, died. Had it survived, and had circumstances permitted, such a handlist as the present one would long ago have become unnecessary.

During the last three decades or so, individual scholars once again began to look at some of the textological problems of these translations and

(10) Cf. EVSEEV 1912, 1915.

the manuscripts containing them. Preeminent among them is N.A. Meščerskij, whose studies and editions deal with some of the most interesting manuscripts in the present handlist. Most of his published work has dealt with the non-Biblical texts in these manuscripts, among which are several Byzantine chronicles and Josephus Flavius' *Jewish War*; but many of his results pertain to the manuscripts in their entirety, and thus also to the Biblical texts which they contain. Here, too, might be mentioned the studies by Ja. S. Lur'e and by B.M. Kloss on certain manuscripts connected in various ways with the major ideological controversies of the fifteenth and sixteenth centuries in Russia: a number of these manuscripts are also important for the textology of the Church Slavonic Old Testament. Perhaps circumstances are once again favoring the kind of scholarship which this handlist is intended to serve.

4. *The Entries.*

The handlist contains a separate entry for each of the 141 manuscripts covered. The entries have been arranged by present locations (Athos, Beograd, București, Kyjev, Leningrad, Moskva, Odessa, Rila, Vilnius, Warszawa, Zagreb) and by institutions, with five manuscripts at the end whose present location is uncertain.¹¹

The first line of each entry contains the following seven items:

- (1) the most recent known citation number (shelf number, call number) of the manuscript in its collection;
- (2) the format, using the traditional terminology (2^o, 4^o, 8^o, 16^o = folio, quarto, octavo, sexto decimo);
- (3) the number of folia (where sources differ, the largest number is given);
- (4) the date (years in Arabic numerals, centuries in Roman numerals), generally inferred;¹²

(11) Manuscripts in collections which were destroyed by fire (Athos, BMHP; Beograd, NB), not just dispersed, have been left in their proper places in the list.

(12) Inferred dates, if in Arabic numerals, are enclosed in square brackets; all dates in Roman numerals are inferred dates. The following abbreviations are used in dates: *in* ineunte "beginning",

(5) the so-called "recension" or *izvod* of the text, usually determined from its orthography (E = East Slavic, S = South Slavic — finer distinctions, e.g. between Serbian and Bulgarian, are not recorded);¹³

(6) the contents; and

(7) the serial number of the entry in the handlist.

The contents of each manuscript are specified by various abbreviations, which are explained in the following section. In the case of a few manuscripts, generally those characterized as MISCELLANY or CHRONOGRAPH in the first line of the entry, a more detailed account of their contents is given in a second line. These lines begin at the left margin. They are followed by one or more indented lines giving the bibliography for each manuscript.

5. *Types of Manuscripts.*

With some exceptions, the 141 manuscripts in this handlist can be classified into a small number of distinct types according to the particular books of the Old Testament which they contain and the order in which these books follow one another. Moreover, the 24 South Slavic manuscripts sharply differ from the 117 East Slavic manuscripts in this respect, although they contain much the same books of the Old Testament in the same Church Slavonic translations. One can observe still other sharp differences of the same character if one compares the Old Testament manuscripts in Church Slavonic with those in the other languages of early and medieval Christendom, such as Greek, Latin, Syriac, Armenian, Georgian, Coptic and Ethiopic. These differences go far beyond the relatively slight ways in which the various early and medieval Churches differed from one another in their canons of Scripture, i.e. in their formal definitions of which books are to be considered as Scripture and which are not. It is not nearly so much a question of differences in theology as one of differences in scribal traditions. In the Middle Ages the scribal

med = medio "middle", *ex* = exeunte "ending", *q.* = quarter, *th.* = third, *h.* = half.

- (13) The nationality of the scribe himself, who may not even have been a Slav, is in principle irrelevant: it is the text and its language that are decisive. Most texts by Rumanian scribes clearly belong to the South Slavic "recension" in these respects, although a few of their texts belong to the East Slavic one.

traditions for Old Testament manuscripts which the Orthodox South Slavs followed were largely different from those followed by their East Slavic co-religionists, although the Church Slavonic translations which they used were largely the same.¹⁴ This is a fact in the history of Medieval Slavic cultures which deserves investigation.

If we leave the Gennadian translations out of account for the moment, the manuscripts which we have to investigate contain the following groups of Old Testament books:

(1) The Pentateuch (PEN), containing Genesis (Gn), Exodus (Ex), Leviticus (Lv), Numbers (Nu), Deuteronomy (Dt);

(2) Joshua (Jsh), Judges (Jdg), Ruth (Rth), as a sequence (JJR);

These eight books together constitute the Octateuch (OCT).

(3) The Tetrabasilion (BAS), containing I-IV Kings [or "Kingdoms," also known as I-II Samuel, I-II Kings] (1-4K);

(4) Esther (Esth);

(5) Job (Jb);

(6) Proverbs (Pr);

(7) Ecclesiastes (Ecc);

(8) The Song of Songs (Ct);

(9) The Wisdom of ben Sirach [also known as Ecclesiasticus] (Sir);

The standard sequence Pr+Ct+Sir+Jb constitutes a Sapiential Collection (SAP).

(10) The Sixteen Prophets (PR), containing the four Major Prophets, viz. Isaiah (Is), Jeremiah (Jr), [with Lamentations (Lm), Baruch (Bar) and the Epistle of Jeremiah (EpJr) as appendages], Ezekiel (Ez), Daniel (Dn); and the twelve Minor Prophets, viz. Hosea (Hs), Joel (Jl), Amos (Am), Obadiah (Ob), Jonah (Jnh), Micah (Mc), Nahum (Nah), Habakkuk (Hb), Zephaniah (Zph), Haggai (Hg), Zechariah (Zch) and Malachi (Ml);

(11) Daniel (Dn) by itself, not with the other Prophets as in the preceding group.

The texts in groups 5,7,8,10 and 11 are usually or always found with commentaries or catenae, the presence of which is signaled by an asterisk

(14) The redactional differences mentioned above, though easy to notice, are relatively slight from the textological point of view.

(e.g. Dn* Daniel with a commentary).

As noted above, the Gennadian translations (GT) comprise I-II Chronicles (I-2Chr), I-III Esdras (I-3Esd) and Nehemiah (Neh), Tobit (Tb), Judith (Jdth), the Wisdom of Solomon (Wis), and I-II Maccabees (I-2Mcc), as well as passages to fill out the earlier translations of Esther, Jeremiah and Ezekiel. The Prayer of Manasses (Mn), which is appended to II Chronicles, seems also to be a Gennadian translation, although there exists an earlier translation of it as well, found as an appendix to certain manuscripts of the Psalter.

All these texts may be combined with one another, with the Psalter (Ps) and the New Testament (NT) — with or without Revelation (Rev) —, or even with non-Biblical texts (n), to yield larger units: in addition to various Miscellanies and Chronographs, and one so-called "pre-Gennadian Bible" about which little is known, there are four manuscripts of Archbishop Gennadius' complete Bible (BIBLE(G)).¹⁵

Of the 117 East Slavic manuscripts in this handlist, 74 clearly belong to one or another of the following types:

The Pentateuch (PEN)..... 15 mss.

The sequence Joshua+Judges+Ruth, followed

by the Tetrabasilion and Esther (JJR+BAS+Esth)..... 11

or by the Tetrabasilion alone (JJR+BAS)..... 1

or by Esther alone (JJR+Esth)..... 1

Chronographs & Chronicles of various kinds, containing

OCT+BAS+Esth..... 5

OCT, BAS, Dn, Jb(pt), Is(pt), Jr(pt)..... 2

Job with the commentary by Olympiodorus, abridged (Jb*)..... 3

or with that commentary unskillfully suppressed (Jb)..... 1

The Sixteen Prophets with a catena (PR*)..... 27

or with that catena unskillfully suppressed (PR)..... 4

The Bible of Archbishop Gennadius (BIBLE(G))..... 4

Perhaps also the 8 manuscripts containing Daniel with the commentary by Hippolytus, usually in company with Hippolytus' *On the Antichrist*, con-

(15) In addition to the abbreviations specified above, *pt(s)*=part(s) and *frag*=fragment are also used in the handlist.

stitute a type in a looser sense, but most of these manuscripts contain other texts as well, which differ from manuscript to manuscript. Similarly, one might suggest that the 4 manuscripts devoted exclusively to Gennadian translations constitute a loose type, although each of the four has its component books in a different order. The remaining 31 East Slavic manuscripts do not clearly constitute types.

Almost all of the 24 South Slavic manuscripts belong to well-defined types as follows:

The Octateuch and the Tetrabasilion,

 either together (OCT+BAS)..... 5 mss.

 (OCT)..... 3

 or singly

 (BAS)..... 4

The Sixteen Prophets (PR)..... 3

The Sapiential Collection together with

 the Tetrabasilion (BAS+SAP)..... 1

 or the Sixteen Prophets (PR+SAP)..... 1

 or both (BAS+PR+SAP)..... 1

Job with the commentary by Olympiodorus, not abridged (Jb*)..... 3

Apart from Job, these manuscripts seem to conform to an ordered sequence OCT, BAS, PR, SAP; whenever two or more of the four components cooccur, they cooccur in the specified order.

Of the translations from the first two strata, only Ecclesiastes occurs exclusively in East Slavic manuscripts. No South Slavic manuscript in this handlist contains any translation from the third and fourth strata. A detailed study of the typology of these manuscripts will be published elsewhere.¹⁶ Here it will suffice briefly to compare the Church Slavonic types with the types of Greek manuscripts.¹⁷ As one might expect, the similarities are very great; there are many Greek manuscripts of the same types as the Church Slavonic Octateuch and Tetrabasilion (either sepa-

(16) "The Typology of Cyrillic Manuscripts (East Slavic vs. South Slavic Old Testament Manuscripts)," a paper to be read at the Ninth International Congress of Slavists (Kiev, 1983).

16 (17) Cf. RAHLFS 1914.

rately or together), the Sixteen Prophets (with or without a commentary), and Job (with or without a commentary). However, the Sapiential Collection (Pr+Ct+Sir+Jb) found in 3 Church Slavonic manuscripts has no Greek source, and may represent a South Slavic innovation; and the Chronographs and Chronicles included in this handlist are clearly East Slavic innovations, drawing their Biblical texts from Church Slavonic manuscripts of other types (PEN, JJR+BAS+Esth, etc.). The Bible of Archbishop Gennadius, as is well known, derives its structure from one of the fifteenth-century forms of the Latin Vulgate.

The East Slavic custom of dividing the sequence of books from Genesis through IV Kings into two volumes after Deuteronomy (yielding PEN and JJR+BAS+Esth), rather than after Ruth (yielding OCT and BAS) in the manner of the South Slavs, and also the position of Esther after IV Kings in East Slavic manuscripts, are virtually unparalleled in the Greek manuscript tradition, and only slightly more common in the Latin one. In each case it may be a question of East Slavic revisions based on Hebrew texts. In the Hebrew manuscript tradition, the Pentateuch or Torah is one of the three major parts of the Bible (i.e. the Christian Old Testament), and is generally copied by itself. A certain number of East Slavic Pentateuchs, including some of the earliest, clearly have as their archetype a Church Slavonic manuscript which had been more or less systematically corrected against a Hebrew manuscript.¹⁸ Moreover, as noted above, the Church Slavonic text of Esther, in its pre-Gennadian form, is a translation from the Hebrew made in Kievan Rus' sometime in the twelfth or thirteenth century.¹⁹

The typology of manuscripts in general, and of Biblical manuscripts in particular, is just beginning to come into its own as a field of investigation, but it is already clear that it will yield a good harvest to repay the labor of its cultivation.

(18) GORSKIJ 1860.

(19) MEŠČERSKIJ 1955a; cf. 1960; 1978, 29-30, 47, mentioning other early East Slavic translations from the Hebrew.

MANUSCRIPTS

ATHOS, Bibliothēkē tēs Monēs Hagíou Paúlou [BMHP],

unknown	XVI	S	OCT	1
LEONID 1875, 37; MIXAJLOV 1900-08; 1912, pp.XXVII-XXIX[no. IV].				
unknown	XVI	S	BAS	2
LEONID 1875, 37.				

BEOGRAD, Narodna biblioteka [NB],

25(459)	2 ^o 419 ff.	1557-1558	S	OCT+BAS	3
SPERANSKIJ 1898, 30-31; STOJANOVIĆ 1903, 8[no. 25(459)]; KUL'BAKIN 1904-05, [11], 27-28; LAVROV 1915, 308-309; 1916, p1.82.					
26(508)	8 ^o 296 ff.	1542-1543	S	PR	4
STOJANOVIĆ 1903, 8[no. 26(508)]; LAVROV 1915, 275.					

BUCUREȘTI, Biblioteca Academiei RPR [BA RPR], *Manuscrisele slave* [Ms. slav.],

84	2 ^o 325 ff.	XVI	S	Rev**+PR	5
JACIMIRSKIJ 1898, 5-6[no.1 (81)]; 1905, 615-621 [Neamt no. 1(81)]; EVSEEV 1905, p.LXII[no. III.7]; PANAITESCU 1959, 108-109[no. 84].					
85	2 ^o 279 ff.	XV	S	OCT+BAS	6
JACIMIRSKIJ 1898, 6-7[no. 2(11)]; 1905, 621-623, p1.XIII(26) [Neamt no. 2(11)]; PANAITESCU 1959, 110[no. 85].					
86	4 ^o 490 ff.	XVI	E	GT	7
[1-2Chr+Mn+1Esd+Neh+2-3Esd+Tb+Jdth+Esth+Wis+1-2Mcc+Jr(pt)]					
JACIMIRSKIJ 1898, 7-8[no. 3(96)]; 1905, 623-626, p1.III(5) [Neamt no. 3(96)]; PANAITESCU 1959, 110-112[no. 86].					
96	2 ^o 278 ff.	1503	S	Jb*	8
JACIMIRSKIJ 1898, 21-22[no. 19(34)]; 1905, 644-646 [Neamt no. 19(34)]; PANAITESCU 1959, 123-124[no. 96].					
171	2 ^o 325 ff.	XV	S	BAS+SAP+n	9
JACIMIRSKIJ 1905, 245-254 [Muzeul de antichități no. 1(1141)]; 1906, 20-21 [text no. 10]; PANAITESCU 1959, 256-258[no. 171].					
unknown	2 ^o ca.50 ff.	XVI	S	4K(frag)	10
JACIMIRSKIJ 1905, 21-22 [Agapia no. 1(32)(33)].					

unknown 4^o 149 ff. XVI S MISCELLANY 11
[Rev+n+Jb+3-4K(frag)]

JACIMIRSKIJ 1905, 62-66 [Agapia no. 28].

KYJEV, Central'na naukova biblioteka Akademiji nauk Ukrainijs'koji RSR
CCNB AN URSR, Viddil rukopysiv, *Myxajlovs'kyj monastyr* [Myx.],
422 2^o 303 ff. 1500 E PR* 12
PETROV 1892-1904, II, 135-136[no. 422(1642)]; PERETC 1930, 296-297.

LENINGRAD, Biblioteka Akademii nauk SSSR [BAN], Otdel rukopisnoj i
redkoj knigi, *Osnovnoe sobranie* (no. 31),
11.8.4 2^o 340 ff. XVI[2nd q.] E OCT+BAS 13
SREZNEVSKIJ & POKROVSKIJ 1910, 383.
17.13.12 4^o 276 ff. XVIⁱⁿ E JJR+BAS+Esth 14
SREZNEVSKIJ & POKROVSKIJ 1910, 56-57.
17.17.9 2^o 1469 ff. [ca.1560-1580] E CHRONICLE 15
[Illustrated Chronicle, vol.11, incl. Rth, BAS, Tb, Esth, Dn(pts);
vol.1=GIM, Muz. 358; 8 further vols. without Biblical texts exist.]
PRESNJAKOV 1900, 1901; MEŠČERSKIJ 1955a, 204[no. 8]; 1958a, 17-18
[no. 14]; KOPANEV, KUKUŠKINA & POKROVSKAJA 1965, 14-24; PODOBEDOVA
1965, esp. 102-314.

24.4.28 2^o 550 ff. 1507 E MISCELLANY 16
[PR+Jb(pts)+Pr+Wis(pts)+BAS(pts)+Ecc+Ct+n+Sir+Ps+NT+n]
FILARET & SREZNEVSKIJ 1859/60; LAVROV 1933/34; ALEKSEEV & LIXAČEVA
1978.

33.10.4 2^o 316 ff. XV^{ex} E MISCELLANY 17
[1-2Chr+1Esd+Neh+2-3Esd+Tb+Jdth+Esth+Jb+Pr+Ecc+Wis+Sir+PR+1-2Mcc]
SREZNEVSKIJ & POKROVSKIJ 1910, 55-56.
45.13.4 2^o 366 ff. XVI[4th q.] E CHRONOGRAPH 18
[Begins with OCT+BAS+Esth.]

SREZNEVSKIJ 1903-04, III, 109-123[no. 12]; ISTRIN 1905; MEŠČERSKIJ
1955a, 204-205[no. 17]; 1958a, 16[no. 3]; KOPANEV, KUKUŠKINA &
POKROVSKAJA 1965, 7-13; MEŠČERSKIJ 1974; TVOROGOV 1975, 17, 75-76.

LENINGRAD, BAN, *Arxangel'skoe sobranie* (no. 7) [Arx.],
unknown 4^o 465 ff. XV^{ex}-XVIⁱⁿ E PEN 19 19

- VIKTOROV 1890, 72[Antoniev Sijskij monastyr' no. 12(2384)]; MIXAJ-
LOV 1900-08; 1912, pp.XX-XXIV[no. 11].
- unknown 4^o XVI E Sir 20
- VIKTOROV 1890, 72-73[Antoniev Sijskij monastyr' no. 13(1846)].
- unknown 4^o ca.550 ff. XV E PR* 21
- VIKTOROV 1890, 74[Antoniev Sijskij monastyr' no. 17(1862)];
EVSEEV 1905, p.LXIV[no. 111.19].
- unknown 4^o ca.500 ff. XV^{ex} E n+Rev*+n+Dn* 22
- VIKTOROV 1890, 86[Antoniev Sijskij monastyr' no. 92(1827)]; BON-
WETSCH 1896, 35; EVSEEV 1905, p.LXVIII[no. 111.40].
- unknown 4^o ca.200 ff. XVIⁱⁿ E MISCELLANY 23
- [Pr+Ecc+Ct+PR(only Hs+Jnh+Am+Na+Ob)+n]
- VIKTOROV 1890, 4[Arxangel'skaja seminarija no. 1(29)].
- LENINGRAD, Gosudarstvennaja publičnaja biblioteka im. M.E. Saltykova-
Ščedrina [GPB], Otdel rukopisej, *Osnovnoe sobranie* (no. 560),
- F.1.1 2^o 479 ff. XV^{ex} E PEN 24
- MIXAJLOV 1900-08; 1912, pp.LXVI-LXIX[no. XVII1].
- F.1.3 2^o 245 ff. XV^{ex} E PR* 25
- EVSEEV 1897a, I, 62[no. 3]; 1905, p.LXII[no. 111.6]; KAZAKOVA &
LUR'E 1955, 278, 280-281, 293-299, 303; LUR'E 1960, 92; KLOSS, 1971.
- F.1.460 2^o 295 ff. XV E PR* 26
- VOSTOKOV 1843, pp.11-111; EVSEEV 1897a, I, 60-62[no. 2]; 1905,
p.LXI-LXII[no. 111.5].
- F.1.461 2^o 440 ff. XIV or XVⁱⁿ S BAS+PR*+SAP 27
- EVSEEV 1897a, I, 66-68[no. 7]; SOBOLEVSKIJ 1900, 163-165; KUL'BAKIN
1901, 21-54; JACIMIRSKIJ 1905, 617-619; MIXAJLOV 1912, p.CCLXXXIII.
- Q.1.2 4^o ca.250 ff. XIV^{ex} E JJR+BAS+Esth 28
- KUL'BAKIN 1901, 21-54; SOBOLEVSKIJ 1903, 399, 433-436; PERETC 1928;
MEŠČERSKIJ 1955a, 204[no. 2].
- LENINGRAD, GPB, *Kirillo-Belozerskij monastyr'* (no. 351) [Kir-Bel.],
- 1/6 2^o 860 ff. XVI^{med} E CHRONOGRAPH 29
- [Begins with OCT+BAS+Esth. The Chronograph is continued in GIM, Sin. 86
(Savva 1858, 267).]

		POPOV 1866-69, I, 72-78; ŠAXMATOV 1900; MIXAJLOV 1900-08; 1912, pp.XL-XLII[no. XI]; MEŠČERSKIJ 1955a, 204[no. 9]; TVOROGOV 1975, 33, 112, 120.			
2/7	8 ^o 276 ff.	XV ^{ex}	E	PEN	30
		MIXAJLOV 1900-08; 1912, pp.XLII-XLIV[no. XII].			
3/8	8 ^o 464 ff.	XV ^{ex}	E	PEN	31
		MIXAJLOV 1900-08; 1912, pp.XLIV-XLV[no. XIII].			
4/9		XVI	E	JJR+BAS+Esth	32
		EVSEEV 1902b, 161-164; MEŠČERSKIJ 1955a, 204[no. 6].			
5/10		XVI	E	JJR+BAS+Esth	33
		MEŠČERSKIJ 1955a, 204[no. 7].			
7/1084	4 ^o 519 ff.	XV	E	CHRONOGRAPH	34
		[Incl. JJR, BAS]			
		POPOV 1866-69, I, 215-217; TVOROGOV, 12-13, 109, 225-226.			
9/134	2 ^o 330 ff.	XV[2nd h.]	E	PR*	35
		EVSEEV 1897a, I, 52-60 no. 1 ; 1905, p.LXI[no. III.2], 1-183.			
		LENINGRAD, GPB, <i>Novoe sobranie rukopisnyx knig</i> (no. 905) [NSRK], 1918:F.27			
		XV ^{ex} -XVI ⁱⁿ	E	CHRONOGRAPH	36
		[Begins with OCT+BAS+Esth.]			
		TVOROGOV 1975, 32, 74-75, 97.			
		LENINGRAD, GPB, <i>Pogodin M.P.</i> (no. 588) [Pog.],			
1	2 ^o 59 ff.	XV	E	Ct*+Ecc*	37
		GRANSTREM 1953, 71.			
68	4 ^o 2 ff.	XII	E	Dn*(frag)	38
		IL'INSKIJ 1929; GRANSTREM 1953, 21; ŠELAMANOVA 1966, 196[no. 132].			
76	16 ^o 378 ff.	XVI	E	PEN+n	39
		MIXAJLOV 1900-08; 1912, pp.LXIX-LXX[no. XIX]; ZUBOV 1953.			
80	4 ^o 209 ff.	XV or XVI	E	PR*	40
		EVSEEV 1897a, I, 63-65[no. 6]; 1905, p.LXVI[no. III.31].			
84	2 ^o 395 ff.	XVI ^{med}	E	Ps+GT+n	41
		[Wis+Jr(pt)+Ez(pt)+1-2Chr+Mn+1Esd+Neh+2-3Esd+Tb+Esth+Jdth+1-2McC]			
		GORSKIJ & NEVOSTRUEV 1855-1917, I, 127-128; LUR'E 1960, 266-267, 273-274, 279-280, 487; 1961, 73-77.			

LENINGRAD, GPB, *Sofijskij sobor* (no. 728) [Sof.],
 82 4^o 285 ff. XVI E JJR+BAS+Esth 42
 ABRAMVIČ 1905-10, I, 131-132[no. 82]; PERETC 1907-1911, 116, 130-140; MEŠČERSKIJ 1955a, 204[no. 4].
 1454 4^o 566 ff. XVI E n+Tb+Jdth+n 43
 ABRAMVIČ 1905-10, III, 220-228[no. 1454].

LENINGRAD, GPB, *Soloveckij monastyr'* (no. 717) [Sol.],
 -?-/75 2^o 228 ff. XV or XVI E PEN 44
 PORFIR'EV, VADKOVSKIJ & KRASNOSEL'CEV, 1881-87, I, 1-3[no. 1(175)];
 MIXAJLOV 1900-08; 1912, pp.LXXX-LXXXIII[no. XXIV].
 -?-/75 4^o 309 ff. XV^{ex} E JJR+BAS+Esth 45
 PORFIR'EV, VADKOVSKIJ & KRASNOSEL'CEV, 1881-87, I, 4[no. 3(75)];
 MEŠČERSKIJ 1955a, 204[no. 5].
 802/694 4^o 595 ff. 1492 E PR* 46
 PORFIR'EV, VADKOVSKIJ, & KRASNOSEL'CEV, 1881-87, I, 153-157[no. 134
 (694)]; EVSEEV 1905, p.LXIII[no. III.15]; LUR'E 1960, 267-268, 273.
 -?-/1132 2^o 349 ff. XVI E PR* 47
 PORFIR'EV, VADKOVSKIJ, & KRASNOSEL'CEV, 1881-87, I, 157-159[no. 135
 (1132)]; EVSEEV 1905, p.LXIII[no. III.16].

MOSKVA, Central'nyj gosudarstvennyj arxiv drevnix aktov [CGADA], Rukopisnye knigi, *Biblioteka Moskovskogo glavnogo arhiva Ministerstva inostrannyx del* (fond 181) [BMGAMID],
 279/658 2^o 531 ff. [1460s-1470s] E CHRONOGRAPH 48
 [Incl. OCT, BAS,Dn, Jb(pt), Is(pt), Jr(pt)]
 BOBOL'SKIJ 1851; SREZNEVSKIJ 1879, 111-139[no. LXXXIV]; LEONID 1889
 [cited as no. 902/1498]; ŠESTAKOV 1894; ŠAXMATOV 1900, 15-16; EVSEEV
 1905, pp.LIX-LX[no. II.1], 1-183; MIXAJLOV 1900-08; 1912, pp.XXIV-XXVII[no. III]; MEŠČERSKIJ 1958a, 15-16[no. 2]; TVOROGOV 1975, 16-17, 23, etc.; ŠČAPOV 1976b, 20-21, 103-107.
 unknown 2^o 193 ff. XV E? PEN 49
 STROEV 1882, 317.

1(1684) 2° 373 ff. XVI[1st h.] S OCT+BAS 50
 VIKTOROV 1879, 3-4[no. 1(1684)]; KUL'BAKIN 1901, 21-54; VAJS 1905a,
 17-34; MIXAJLOV 1900-08; 1908, 27-36; 1912, pp.XXXVI-XXXIX[no. IX];
 PETRUN' 1927, 148[no. 51].

MOSKVA, GBL, *Moskovskaja duhovnaja akademija* (fond 173) [MDA],

12 2° 621 ff. [ca.1470-1490] E CHRONOGRAPH 51
 [Begins with OCT+BAS+Esth]

LEONID 1883-85, II, 1-5[no. B.I.1(12)]; MIXAJLOV 1900-08; 1912,
 pp.XXXIV-XXXVI[no. VIII]; MEŠČERSKIJ 1955a, 204-205[no. 18]; 1958a,
 16[no. 5]; UXOVA & KLEPIKOV 1960, 166-167; TVOROGOV 1975, 17, 75-
 76.

19 2° 393 ff. XV[4th q.] E PR**n 52
 BUSLAEV 1861, coll. 143-146; LEONID 1883-1885, II, 19-20[no. B.II.5
 (19)]; EVSEEV 1905, p.LXIV[no. III.21]; TUNICKIJ 1918; UXOVA &
 KLEPIKOV 1960, 168.

20 2° 340 ff. 1489 E PR* 53
 LEONID 1883-1885, II, 20-24[no. B.II.6(20)]; EVSEEV 1897a, I, 62-
 63[no. 4]; 1905, p.LXI[no. III.3]; TUNICKIJ 1918; UXOVA & KLEPIKOV
 1960, 168-169; KUČKIN & POPOV 1974.

141 4° 244 ff. XVI E Jb* 54
 LEONID 1883-85, II, 25[no. B.II.8(141)].

215 4° 296 ff. XVI[1st q.] E MISCELLANY 55
 [Incl. PR*(pt)+Pr+Ps*+Ct*]

LEONID 1883-85, I, 96-98[no. B.VII.20(215)]; UXOVA & KLEPIKOV 1960,
 192.

217 4° 371 ff. XVI E n+Dn*(pt)+n 56
 LEONID 1883-85, I, 162-164[no. B.VII.36(217)]; BONWETSCH 1896, 34.

MOSKVA, GBL, *Muzejnoe sobranie* (fond 178) [Muz.],

27, 28, 29, 31, 204=Rum. 27, 28, 29, 31, 204.

640.2 1 f. XII E PR*(frag) 57
 TIXOMIROV 1962-72, III, 87, 112-116, 152-156; IV, 214[no. 13];
 ŠELAMANOVA 1965, 196[no. 139].

1431=Sev. 1(1431).

1684=Grig. 1(1684).

MOSKVA, GBL, *Obščestvo istorii i drevnostej rossijskix* (fondy 204,205) [OIDR],

171 2^o 92 ff. XIII[2nd h.] E n+Ct* 58

STROEV 1845, 61[no. 171]; ŠELAMANOVA 1966, 201[no. 220].

189 4^o 476 ff. XV^{ex} E MISCELLANY 59

[Ct+Pr+n+Sir+n]

STROEV 1845, 65-68[no. 189]; BUSLAEV 1861, coll. 151-164, 641-684.

MOSKVA, GBL, *Rumjancev N.P.* (fond 256) [Rum.],

27 4^o 412 ff. XV E PEN+n 60

VOSTOKOV 1842, 29-32[no. XXVII]; BUSLAEV 1861, coll. 147-152;

MIXAJLOV 1900-08; 1912, pp.LXX-LXXII[no. XX].

28 2^o 443 ff. XVI E MISCELLANY 61

[PEN+Jsh+Jb*+PR*+Sir]

VOSTOKOV 1842, 32-33[no. XXVIII]; EVSEEV 1897a, I, 63[no. 5]; 1905, p.LXII[no. III.11], 1-183; MIXAJLOV 1900-08; 1912, pp.LXXII-LXXIV [no. XXI].

29 4^o 278 ff. 1537 S OCT+BAS 62

VOSTOKOV 1842, 33-34[no. XXIX]; KUL'BAKIN 1901, 21-54; JACIMIRSKIJ 1906, 3-6, 8-13[texts no. 1-2, 4-7]; MIXAJLOV 1900-08; 1912, pp. LXXIV-LXXVII[no. XXII]; KALUŽNJACKIJ & SOBOLEVSKIJ 1916, pl.121.

31 4^o 364 ff. XV E PR 63

VOSTOKOV 1842, 35-36[no. XXXI]; EVSEEV 1905, p.LXIV[no. III.22].

204 2^o 491 ff. XVI E n+Ecc+n 64

VOSTOKOV 1842, 270-274[no. CCIV]; KAZAKOVA & LUR'E 1955, 230, 235, 236, 243, 247, 251, 253, 463.

MOSKVA, GBL, *Sevast'janov P.I.* (fond 270) [Sev.],

1(1431) 2^o 394 ff. XVⁱⁿ S OCT 65

VIKTOROV 1881, 35-37[no. 1(1431)]; VAJS 1905a, 17-32; MIXAJLOV 1900-08; 1908, 27-36; 1912, pp.LXXVII-LXXX[no. XXIII]; KARSKIJ 1928, 432.

MOSKVA, GBL, *Tixonravov N.S.* (fond 299) [Tix.],

354 4^o 20 ff. XVI E Tb 66

GEORGIEVSKIJ 1913, 63[no. 354].

453	16 ^o 483 ff.	XVI ⁱⁿ	E	MISCELLANY	67
[PEN+PR(pt)+n]					
MIXAJLOV 1900-08; 1912, pp.LXXXIII-LXXXVI[no. XXV]; GEORGIEVSKIJ 1913, 81[no. 453].					
MOSKVA, GBL, <i>Troice-Sergieva Lavra</i> (fond. 304) [TSL],					
1	2 ^o 166 ff.	XIV[2nd h.]	E	PEN+n	68
ILARIJ & ARSENIJ 1878-80, I, 1[no. 1(2013)]; SREZNEVSKIJ 1881; MIXAJLOV 1900-08; 1912, pp.XLVIII-LXIII[no. XV]; KARSKIJ 1928, 420; UXOVA & KLEPIKOV 1960, 74; ŠELAMANOVA 1966, 230[no. 743]; TVOROGOV 1975, 23, 24.					
2	4 ^o 166 ff.	XIV ^{ex}	E	JJR+Esth+n	69
BUSLAEV 1861, coll. 117-136; ILARIJ & ARSENIJ 1878-80, I, 1-2[no. 2 (2027)]; EVSEEV 1902b, 161-164; VAJS 1905a, 17-32; MEŠČERSKIJ 1955a, 203-204[no. 1]; KLEPIKOV 1960, 195; ŠELAMANOVA 1966, 259[no. 1302]; KLOSS 1971; TVOROGOV 1975, 23.					
44	2 ^o 251 ff.	XV[1st th.]	E	PEN+n	70
ILARIJ & ARSENIJ 1878-80, I, 51-52[no. 44(1550)]; UXOVA & KLEPIKOV 1960, 81.					
45	2 ^o 212 ff.	XVI ^{ex}	E	PEN	71
ILARIJ & ARSENIJ 1878-80, I, 52[no. 45(1551)].					
63	4 ^o 358 ff.	XV ^{ex}	E	PR	72
ILARIJ & ARSENIJ 1878-80, I, 59-60[no. 63(1553)]; EVSEEV 1905, p.LXIII[no. III.17].					
89	2 ^o 261 ff.	XVI ⁱⁿ	E	PR*	73
ILARIJ & ARSENIJ 1878-80, I, 75-77[no. 89(1547)]; EVSEEV 1905, p.LXIV[no. III.18]; TUNICKIJ 1918.					
90	2 ^o 463 ff.	1489	E	PR*	74
ILARIJ & ARSENIJ 1878-80, I, 77[no. 90(1546)]; EVSEEV 1905, p.LXI [no. III.4]; TUNICKIJ 1918; UXOVA & KLEPIKOV 1960, 90.					
91	2 ^o 326 ff.	XV ^{end}	E	MISCELLANY	75
[PR*(pts), n]					
ILARIJ & ARSENIJ 1878-80, I, 77-78[no. 91(1548)].					
728	2 ^o 392 ff.	XIV	E	JJR+BAS+n	76
ILARIJ & ARSENIJ 1878-80, III, 116-117[no. 728(1549)]; ŠAXMATOV 1900; KLEPIKOV 1960; KLOSS 1971; TVOROGOV 1975, 74-79.					

730	4 ^o 490 ff.	XVI[1st h.]	E	MISCELLANY	77
[Incl. Ct, Sir, Pr, Ct*, Ecc]					
ILARIJ & ARSENIJ 1878-80, III, 119-122[no. 730(1855)].					
782	4 ^o 461 ff.	XVI ^{med}	E	n+Dn*+n	78
ILARIJ & ARSENIJ 1878-80, III, 203[no. 782(1631)]; BONWETSCH 1896, 34; EVSEEV 1905, p.LXVIII[no. III.41].					
MOSKVA, GBL, <i>Undol'skiĭ V.M.</i> (fond 310) [Und.],					
1	2 ^o 476 ff.	[1480s]	E	MISCELLANY	79
[OCT+BAS+Esth+Ct+Ecc+Pr+Wis(pts)+n+Ct+n+Rev+n]					
UNDOL'SKIJ 1870, coll. 1-9[no. 1]; ŠAXMATOV 1900; EVSEEV 1905, p.LXVIII[no. III.43]; MIXAJLOV 1900-08; 1908, 27-36; 1912, pp.I-XX [no. 1]; MEŠČERSKIJ 1955a, 204[no. 3]; KAZAKOVA & LUR'E 1955, 163, 280-281, 285-293, 299-305; LUR'E 1960, 92; KLOSS 1971; TVOROGOV 1975, 74-79.					
3	4 ^o 66 ff.	XVI	E	Sir	80
UNDOL'SKIJ 1870, coll. 10[no. 3].					
13	8 ^o 14 ff.	XVI	E	Ecc*	81
UNDOL'SKIJ 1870, coll. 15[no. 13].					
18	4 ^o 279 ff.	XVI ^{ex}	E	PR*	82
UNDOL'SKIJ 1870, coll. 19-24[no. 18]; EVSEEV 1905, p.LXVIII-LXIX [no. III.45].					
MOSKVA, GBL, <i>Volokolamskiĭ monastyr'</i> (fond 113) [Vol.],					
7	2 ^o 159 ff.	XV	E	PEN	83
GORSKIJ 1860; STROEV 1891, 30[no. XXVII in F ^o]; IOSIF 1881, 2[no. 4 (7)]; MIXAJLOV 1900-08; 1912, pp.XXXIII-XXXIV[no. VII]; ZIMIN 1977, 23.					
8	4 ^o 563 ff.	1494	E	PEN+n	84
GORSKIJ 1860; STROEV 1891, 172[no. CCCLXXXV in Q ^o]; IOSIF 1881, 2 [no. 5(8)]; MIXAJLOV 1900-08; 1912, pp.XXX-XXXIII[no. VI]; BEGUNOV 1973, 486-487; ZIMIN 1977, 27.					
9	4 ^o 284 ff.	XV ^{ex}	E	GT	85
[1-2Chr+Jdth+Esth+Wis+Jr(pt)]					
STROEV 1891, 173[no. CCCLXXXVII in Q ^o]; IOSIF 1881, 2[no. 6(9)]; ZIMIN 1977, 27.					

10	4 ^o 228 ff.	XVI	E	Jb+n	86
	STROEV 1891, 176[no. CCCXCIV in Q ^o]; IOSIF 1881, 2-3[no. 7(10)]; ZIMIN 1977, 27.				
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ABBREVIATIONS: *AE* = Arxeografičeskij ežegodnik (publ. by Arxeografičeskaja komissija Akademii nauk SSSR, Moskva), *ČOIDR* = Čtenija v Obščestve istorii i drevnostej Rossijskix pri Moskovskom universitete (Moskva), *ESF* = Ėnciklopedija slavjanskoj filologii (publ. by Otdelenie russkogo jazyka i slovesnosti Akademii nauk, S.-Peterburg), *IOLDP* = Izdaniya Obščestva ljubitelej drevnej pis'mennosti (S.-Peterburg), *IORJaS* = Izvestija Otdelenija russkogo jazyka i slovesnosti Akademii nauk (S.-Peterburg), *LIFONU* = Letopis' istoriko-filologičeskogo obščestva pri Novgorodskom universitete (Odessa), *LZAK* = Letopis' zanjatiy Arxeografičeskoi komissii (S.-Peterburg), *PDP* = Pamjatniki drevnej pis'mennosti i iskusstva (publ. by Obščestvo ljubitelej drevnej pis'mennosti, S.-Peterburg), *RFV* = Russkij filologičeskij vestnik (Warszawa), *SBORJaS* = Sbornik Otdelenija russkogo jazyka i slovesnosti Akademii nauk (S.-Peterburg), *TODRL* = Trudy Otdela drevnerusskoj literatury (publ. by Institut russkoj literatury Akademii nauk SSSR, Moskva), *XČ* = Xristianskoe čtenie (S.-Peterburg), *ŽMNP* = Žurnal Ministerstva narodnogo prosvěščenija (S.-Peterburg), *ZOR* = Zapiski Otdela rukopisej (publ. by GBL, Moskva).